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Religious Communications.

QUESTION.

For what reasons may church members absent themselves from communion?

It is commonly the case, in almost all our churches, that when the sacrament of the Lord's supper is administered, some of the members are absent. They may be necessarily detained from public worship, and, consequently, from communion, on such days. Such persons, however, cannot, with propriety, be said to absent themselves. They are, necessarily, prevented from attending. But it is frequently the case that some have reasons in their own minds, on account of which they think it their duty, or profess to think it their duty to be absent. Under such impressions, some will absent themselves from public worship on communion days, that they may seem to be, necessarily absent from communion. Others, who attend public worship, will, however, withdraw from communion. Different persons, who thus absent themselves, may have different reasons for their conduct.—They *may* judge wrong respecting the matter. It may, perhaps, be useful, if we can determine, for what reasons they may, with propriety, withdraw. This will now be attempted.

1. Church members may, with propriety, absent themselves from communion, on account of gospel unworthiness.

To be the subject of an impenitent, unbelieving heart; to be under the guilt of sins unrepented of, is to be unworthy in a gospel sense. Gospel worthiness consists in a sense of our extreme vileness, and a humble and hearty dependance on the merit, and atonement of Jesus Christ for acceptance. The opposite of this is gospel unworthiness. It does not consist in feeling unworthy; but, rather, in a self-righteous spirit. It is not to be expected, therefore, that many will absent themselves from communion on this account; for such persons are apt to feel the most worthy. This, however, is thought to be a good reason, why they should absent themselves. I would not be understood to intimate that such persons are innocently absent from communion; but their sin consists in being unworthy, and not in absenting themselves

from communion on account of it. The memorials of the sufferings, and death of Christ, can have no significancy to those, who do not feel their dependance on his atonement for acceptance. Why, then, should they pollute the holy ordinance, by an unmeaning reception of the elements? As the man, at the wedding of the King's son, who had not on a wedding garment, was cast out, so those cannot reasonably expect to meet the approbation of the Savior, who come to his table without that gospel worthiness, which is represented by the wedding garment. Agreeably to this idea, the Apostle teaches, saying, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

2. A church member may, with propriety, absent himself from communion, when another member of the same church informs him that he has aught against him. There would seldom be occasion for absenting on this account, if all the members of the church were faithful to deal with offenders. Matters of offence would, in this case, generally, be settled previously to the time of communion. There may be instances, however, in which there will be no opportunity to tell an offender his fault, till the church have convened for the purpose of attending to the holy ordinance. In instances in which there has been opportunity, we may have neglected it. And, even in instances, in which we have been faithful, and told the offender his fault, he may have neglected to make christian satisfaction. On either of these suppositions, the offender may remember that his brother has aught against him. And, in this case, the direction of our Savior is plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Excepting the two reasons that have now been mentioned, I know of none on account of which a member of the church may, with propriety, absent himself from communion. For both these cases, that have been mentioned, the person is supposed to be the subject of gospel unworthiness. In the first, he is supposed to be conscious of guilt. In the second, he knows his brother, whose opinion he ought to respect, considers him guilty. And the personal unworthiness, which is supposed in both these cases, is the only thing, it is believed, which disqualifies a person for communion, and the only ground, on account of which, a member of the church may, with propriety, absent himself.

There is another reason, however, which more frequently influences persons to absent themselves from communion, than either of those, which have been mentioned. The reason, to which I refer is this. A person is offended with some one of the communicants, and he cannot, in conscience, sit down at the table of the Lord, with such an offender. That this is a proper ground for absenting, is, if I mistake not, an idea, which has generally prevailed. But from whence such an idea originated, it is difficult to

say. No such idea, it is believed, can be found in the sacred volume. There are members, however, in almost every church among us, who act, if I mistake not, upon this principle. Inquire at the communion table of many churches, and you will find that some members are absent. Inquire for the reason, and you will find that some of the communicants have, in their view, offended, and they cannot, in conscience, sit down with them.—And they feel this to be a good reason why they should withdraw. But do the faults of others disqualify us for communion? If others have indeed trespassed, it is a good reason why we should, in a christian manner, tell them their fault. And our telling them we have ought against them, is a good reason why they should refrain from communion until they make christian satisfaction. But it is difficult to see how their trespass should be a good reason for us to withdraw.

Let the matter be carefully considered. Has your brother trespassed against you? And is this the reason you do not come to communion? But who told you it is right for you to withdraw, on account of the offence of your brother? Are you not invited to the table by the glorious Master of the feast? Are you not even commanded by the Savior, "This do ye in remembrance of me."—Who told you that the offence of your brother would excuse you from complying with this requirement. 'But my feelings,' you will say, 'are such towards the offender, that I cannot, consistently, sit down with him at such a solemn ordinance.' But where did you learn, my friend, that you might indulge unchristian feelings towards an offending brother? Christian grief, on such an occasion, it is true, you ought to indulge. This will lead you to endeavor to reclaim the offender, by attending to the means which Christ has pointed out for that purpose. But it will not lead you to neglect your own duty, by refusing to commemorate the dying love of Jesus.

Be persuaded, my friend, to look at the subject once more.—You absent yourself from communion. You are requested to give the reason. 'My brother,' say you, 'has committed a trespass against me.' But have you told that brother his fault betwixt him and thee alone? Have you then endeavored to convince him of his wickedness with the assistance of one or two more? Have you in the third place told it to the church? Had you taken all these steps with him, he would have repented: or he would have been excluded. Had you taken the first, only, he would have stayed from communion, and you would have had no occasion to withdraw on his account. It must be supposed that you have never spoken to him, in a christian way, on the subject. It is much to be feared that you have spoken, freely, of the matter to others; but not a word to him. Who, in this case is the greatest offender? Your brother, let it be supposed, has stolen from you. He has broken a divine command; for it is expressly said, "Thou shalt not steal." You have neglected to tell him his fault in a christian way. You have likewise broken a divine command;

for it is expressly said, "If thy brother trespass against thee, go and tell him his fault." If you should absent yourself from communion on account of your own guilt, in neglecting to use the proper means to reclaim an offending brother, there would be some plausibility in your conduct. But, in the case supposed, you feel very innocent. Your brother has trespassed against you.—You transgress a divine rule in neglecting to deal with him.—You then feel so pure that you fear you should be defiled by sitting down with him at the Lord's table. You are, then, very conscientious in breaking another command: for with respect to the Lord's supper, it is commanded, "This do in remembrance of me." I may now repeat the question, Who is the greatest offender? Your brother has broken one command, and you have broken two. And, yet, you feel yourself so pure, and consider him so vile, that your conduct says to him, "Stand by thyself—come not near me; for I am holier than thou."

ALBERT.

AN ADDRESS TO PROFESSING CHRISTIANS.

Beloved Brethren,

YOUR candid attention is solicited to a few observations, *on the importance of perseverance and faithfulness in the cause of the Redeemer*, by one who has professed to espouse the same cause—a cause to which, if he is not deceived, he feels his heart indissolubly wedded. You are sensible that perseverance in a good cause is ever considered as commendable, and the want of it, in a measure, disreputable. Even if the cause is of no great importance, perseverance in it is considered as necessary to the character and reputation of him, who has embarked in it. But if perseverance, in an ordinary cause, is commendable, and, in a measure, necessary, how praiseworthy and important is perseverance and faithfulness, in the cause of Christianity! And how dishonourable, how fatal must be a desertion of it, or lukewarmness in the prosecution of it! Hence the Scriptures abound in exhortations to perseverance, steadfastness, and faithfulness, in our Christian calling. Hence also we are frequently warned of the dangers and awful consequences of apostacy from the Christian faith. Some of these exhortations and warnings are inexpressibly forcible and solemn. "Let us therefore fear," says the apostle to the Hebrew Christians, "lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." He solemnly warns them also, of the awful consequences of apostacy, by declaring it to be impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God; and the powers of the world to come, if they shall fall away, to renew them again into repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame:"

And again, by reminding them of a passage of their ancient Scriptures, in which God solemnly declares, "If any man draw back, my soul shall have no pleasure in him." In view of such declarations as these from the mouth of Jehovah, who, that has once professed the Christian religion, can avoid fearing and trembling;—who that is not lost to all sense of danger as well as duty, can read or hear them, without emotion or concern? As few, perhaps none, are entirely secure against such an awful lapse, I will, *in the first place*, endeavour to point out who are in special danger of apostacy, or, at least of failing of salvation; and *secondly* suggest some considerations, which ought to excite all, who have confessed Christ before men, to perseverance and faithfulness, in their Christian course.

1. Those are in danger of apostacy from the Christian faith, who are very much engaged after the possessions, or greatly conformed to the practices of this world. The love of the world, and the love of God are entirely different and opposite affections. They cannot therefore exist together in the same breast. The one will necessarily extinguish or exclude the other. Hence our Savior declares that, "no man can serve two masters"—that we "cannot serve God and Mammon;" that "where our treasure is, there will our heart be also." St. James also is very explicit on this point. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world, is the enemy of God."—St. John exhorts; "love not the world, neither the things, that are in the world;" and declares, that "if any man love the world, the love of the Father is not in him." It is, likewise, a divine command, "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." And Jesus Christ declares, "he that hath my commandments and keepeth them, he it is that loveth me." It is evident, therefore, that when any person becomes very much engaged after the possessions, the honours, or the pleasures of this world, he furnishes, in the same proportion, evidence, that he is destitute of religion; and if he possesses, or hopes to have experienced it, he gives reason to fear, that his possession and hopes are without foundation—that be belongs to the number of those, who will finally draw back unto perdition.

2. Those who have become remiss, in religious duties, are in danger of apostacy, or at least of finally failing of the grace of God. The ordinances of religion are appointed by God, not because he has any need of the services of his creatures to promote his essential glory, nor to accomplish his purposes, but for the benefit of mankind themselves.—They are designed and calculated to promote the comfort, and advance the spiritual improvement of those, who faithfully attend on them. But how few appear to regard them, in this light. How common is the fact, that professors of religion; those who have

publicly and solemnly avouched the Lord Jehovah to be their God; given themselves up to him, in an everlasting covenant, never to be forgotten; and solemnly engaged to devote themselves to his service; to walk in his ordinances blameless; to sanctify his sabbath, and reverence his sanctuary; to attend on his worship, as they shall have opportunity; and to discharge faithfully the more private duties of religion;—how common is the fact that those who have made such solemn professions and engagements as these, appear to forget their vows, become remiss in duty, and to retain but little more of religion than the name. When they were first awakened and hopefully brought to the knowledge of the truth, they manifested great love to the Saviour and his cause. They were constant attendants on the ordinances of religion, and appeared to take great delight in its duties. But a great change has, apparently, taken place in their feelings. Their love has "waxen cold." Their zeal has abated. The duties, in which they formerly took so much delight, if they have not become irksome, have ceased to give them that pleasure and satisfaction, which they once received from them.—The world occupies more of their thoughts, their attention, and their time. They find it more difficult to find leisure, for the discharge of the duties of religion. Calls of a worldly nature become so numerous and urgent, that the stated duties of religion are, at first perhaps, occasionally omitted, then frequently, and then almost entirely laid aside.—Secret prayer is probably the duty, on which the world first encroaches.—From being occasionally omitted, it becomes, by degrees, to be perhaps totally neglected, or if not, but seldom performed, and then probably in a cold and lifeless manner. The next symptom, in this declining progress, is, most likely, a negligence about attending the occasional meetings of the church. Whilst their brethren and sisters are assembled for prayer, religious conversation and spiritual improvement, such persons, feeling little interest in these things, will be found engaged with their farms, and shops, and merchandize. The occasional, if not entire omission of family prayer, is usually the next step which they take in this progress. Proceeding from one step to another, they will be found, not unfrequently, absent from the house of God, on the Sabbath, and perhaps from the more solemn ordinance of the Lord's Supper.—The state of such persons is, in no small degree dangerous. They may possibly go thus far and still be Christians. Much further, I apprehend they cannot. And to have proceeded thus far, in this devious course, furnishes no inconsiderable reason to fear, that they have never known the truth as it is in Jesus, and that, "having put their hand to the plough, and looking back" they will be found, at last, unfit "for the kingdom of heaven."

3. Those who take no pleasure in religious duties, are in danger of "coming short of" salvation. This class of persons is nearly allied to the one last mentioned, but is, in some re-

spects, different. There is a certain description of persons, who are very exact and constant, in the external duties, but who at the same time, take no satisfaction in them. They may have once thought that they took delight in such duties. And they still believe them to be right and obligatory, and dare not discontinue the practice of them. Some are relying on them to commend them to the divine favour, and thus to be the means of their salvation. Others, although they do not place on them any such dependance as this, knowing that they are divinely required, continue to practice them, hoping that the time will come, when they shall take pleasure in them. But whatever are the motives of their conduct in this respect, it is evident that, if they are Christians, they have fallen into a state of great declension. But there is much reason to apprehend that such persons are not Christians—that they have never received the truth in the *love* of it—that they have had only "the form of godliness" whilst they were ignorant of its "power." If they are Christians, how appropriate to their condition is the address of the great founder of our religion, who is "Alpha and Omega the beginning and the ending" to a backslidden church? "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works." Whatever is their spiritual condition, it is manifest that they have great reason for consideration and self-examination—for deep humiliation, sincere repentance, and a thorough reformation.

4. Those are in great danger of "drawing back" from the Christian faith, who can easily and fearlessly expose themselves to temptation. The command and the very spirit of religion is to "shun the appearance of evil." And our divine Lord and Master has taught us to make it a part of our daily prayer to our Heavenly Father, "lead us not into temptation." And will not he who loves the commands of religion, and has imbibed its spirit, be cautious how he goes counter to them? Can he sincerely pray to be kept from temptation, who takes no pains to keep himself from it? Will not he, who has once fallen down a precipice, to the great injury of his person and danger of his life, be cautious how he approaches it again? Does the child, who has been burnt, by grasping at the flame of a candle, soon forget the pain which he has experienced? Will he immediately put his hand into a candle again? And can he who has once seen what an evil and bitter thing sin is, and experienced its condemning power in his conscience; who has been, as Paul was, slain by the law—can he soon, or without fear, rush into temptation? Certainly not. He therefore who can do this, gives much evidence that he has never seen or felt the evil of sin. He may be a christian; but if so, his graces are low and his sense of duty faint and feeble. But there is reason to apprehend that if he has so little sense of his obligation to flee from sin, and so little fear of offending his God and Savior, he has never truly

seen the justice of God's holy law, the depravity of his own heart, nor the infinite obligations which he is under for redeeming love. In a word there is reason to fear that he has never been "delivered from the bondage of corruption into the glorious liberty of the children of God"—and that if he rests upon his present profession he will finally perish.

5. Those, generally, are exposed to this danger who are very confident of their good estate, and entertain a high opinion of their own attainments in religion. Although Christians are required to go on unto perfection; to give diligence to make their calling and election sure; and to be perfect as their Father in heaven is perfect; yet these requirements rather declare the extent of our duty, than the degree of ordinary attainments. Both Scripture and observation confirm the opinion, that few christians, in this imperfect state, attain what is called the faith of assurance. The great body of real christians are, I apprehend exercised, at times, with doubts and fears, about their spiritual condition, through life. The discovery, which they make from time to time, of the depravity and deceitfulness of their hearts, their deficiencies in duty, their daily want of love to God and faithfulness in his service, effectually forbid their being very confident of their good estate, or thinking highly of their own attainments in divine things. Indeed the very spirit of true religion is a modest and humble spirit. "To this man will I look," saith Jehovah," even to him that is poor, and of a contrite spirit, and trembleth at my word."—And again "I dwell in the high and holy place, with him also, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Such are pronounced happy and promised everlasting life by the Saviour himself, in his Sermon on the Mount. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Whilst such is the temper and character of true saints, the hypocrite is puffed up with spiritual pride and a vain conceit of his own superior goodness. To his fellow men his language is, "stand by thyself; come not near to me, for I am holier than thou." To the High and Lofty One that inhabiteth eternity, whose name is Holy;—who is of purer eyes than to behold evil, he does not fear to pray or rather to boast, in such language as this; "God I thank thee that I am not as other men are, extortioners, unjust, adulterous, or even," perhaps he will say "as" these doubting, desponding professed Christians. "I fast twice in the week; I give tithes of all that I possess"—in other words, and as applicable to modern times, "I make many prayers, attend many meetings, talk much about religion, have many good thoughts andframes of mind and do a multitude of other good things." This is not a character of mere fiction. There was of old a "generation that were pure in their own eyes," and yet "were not washed from their filthiness." And there is, in modern times, a description of persons, who resemble them, at least in confidence; who say

"that they know nothing about this doubting, hoping, fearing religion, as to themselves they know that they have experienced religion, and have therefore no doubts, nor hopes, nor fears about the matter." But is this the religion of the gospel, as exhibited in the Scriptures? If so the word of God has been strangely misunderstood, hitherto, by the christian world. The writer can truly say that he "hath not so learned Christ." My brethren, let us not forget the solemn caution of the apostle to the Roman Christians—"Be not high minded but fear."

6. Those who have embraced erroneous sentiments on the distinguishing doctrines of religion, or think religious sentiments of little importance are in danger of drawing back from God and true religion. How far our religious opinions may be erroneous, and at the same time our hearts be right with God, is a question which, in this imperfect state, we have not the means of deciding. But it is evident, that we must have some just conceptions of the gospel scheme of salvation, in order to be interested in it. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him:" that is, he must not only believe in his existence, but have some just views of his character. So he that cometh to Jesus Christ, must believe in him; in order to which, he must have some just views of his character and offices. This implies that there are some things, which he must believe, with respect to this subject.—Faith in Christ includes a number of particulars, which are undoubtedly indispensable to salvation. It includes a belief of our ruined condition, by nature—of our just exposure to the divine wrath —of the necessity of being saved by grace—of the need of being born again—and the importance of a holy life, in order to be prepared for heaven. From the frequency, with which these doctrines are taught, in the scriptures, it is unquestionably the design of God, that they should be cordially embraced, by all, who live under the light of the gospel. It seems indispensable also from the nature of the case, that these doctrines of the gospel should be received, in order to salvation.—For Christ himself declares that the "whole need not a physician but they that are sick;" that he "came not to call the righteous but sinners, to repentance." We must be sensible, therefore, that we are morally sick, before we shall apply, in a right manner, to the physician of souls. We must realize that we are sinners, and, in some manner, to what extent, before we shall truly repent, see our need of Christ, and put our trust entirely in him for salvation. Those, therefore, who reject these distinguishing doctrines of the gospel, and others inseparably connected with them, or think them of little consequence, furnish evidence, that they are ignorant of true religion, and have reason to fear that they are preparing for an awful disappointment at last. LUTHER.

[To be concluded in our next.]

Miscellany.

STUBBORN FACTS.

Sir,

THE annexed statement was made, in the year 1803, by a gentleman of unquestionable veracity and accuracy. It was lately found among his loose papers; and, by his consent, it is now forwarded to you for insertion in the Panoplist. The town alluded to, is not on the seaboard, but in the interior of Massachusetts. Its inhabitants are, principally, husbandmen and mechanics, who have never been considered as peculiarly addicted to intemperance; but on the contrary, have had as high a reputation for industry and sobriety of manners as, perhaps, any people in New-England.

The statement is thus given:—"In this town, we annually pay taxes for the following purposes, and nearly the following sums, viz.

For schools -	$800
For support of the poor	1000
State and County taxes	900
For support of two Ministers -	670*
For making and mending highways	3000
Allow for incidental charges - -	1000
Amount,	$7,370

*Each minister is partly supported by a parsonage.

It is found by exact inquiry, that, within one year, the following quantities of ardent spirits have been retailed in this town.

Eighty hogsheads of New-England rum, which at 61 cents per. gallon, amount to	$6,240
Fifty hogsheads, West India do. at $1 per gal.	5,900
Twelve hogsheads of brandy, at $1 50 per gal.	2,250
Six hogsheads of gin, at $1 50 per gal.	1,170
Amounting to the enormous sum of	$15,560."

The paper adds a single reflection—"The money which is paid for schools, for the maintenance of the poor, for the support of the ministry, and for repairing highways, is expended in the *town*, and again circulates among us; and for it we receive an equivalent, in the preaching of the Gospel, in the education of our children, in convenient roads, and in the administration of good government. But the money paid for ardent spirits, all goes *out of the town*. Fifteen thousand, five hundred and sixty dollars, carried out of town yearly—and for what!"

Now, Mr. Editor, among all the glaring statements on this subject, which have been contained in your pages, I have seen nothing that surpasses this. The population of the town, to which

this sketch applies, was at the time about 3000:—so that the expense of ardent spirits was $5,25, to each man, woman and child, for one year: or about $30 to each family. I forbear to follow out the train of reflections suggested by these facts.—Let every plain man sit down to the computation for himself.—By the use of a few figures, he may see, that *more than twenty* missionaries in India might have been supported by one town, with the same money that was employed to procure poverty, poison, and death to its inhabitants! Admitting what I have supposed, that the people of this town are not peculiarly adicted to spirits, it is certain that, within the same year, the inhabitants of Massachusetts and Maine, must have paid for the same deadly poison, at least *three millions, sixteen thousand, four hundred and sixty one dollars.* Happily the progress of this evil has been partially arrested by the recent circumstances of the country, and the efforts of good men. We look back and exclaim,—"Verily we have been dreaming on the brink of a tremendous gulf! Our institutions, our liberties, our existence as a people, have been in jeopardy. Still we are but half awakened from our dream, if we suffer the work of reformation to languish, and shrink from the labor of finishing what has been so auspiciously begun."

Pan.

The following extract from a sermon of Bishop Horsley, is deserving of an attentive perusal and of serious consideration. Its author was distinguished for his profound and luminous understanding, and for his various and extensive learning.—The leading positions, which he here advances, are incontrovertible. How well the rejection of the doctrine of predestination accords with the principles, which he establishes, we leave it to our readers to decide. With the defence of the Calvinists, whom he condems, we have no concern. With their existence, neither in our intercourse with men or books, have we become acquainted. We apprehend, that some of the remarks concerning calvinists, evince the ease, with which a great mind bows to the domination of illiberal and vulgar prejudice. The censure of the doctrine of philosophical necessity, a necessity independent of the volition of the divine mind, and of the principle of materialism, tenets maintained by Dr. Priestley and many of his adherents, meets our entire approbation, and briefly, but ably exposes the fallacy of those opinions.

"The previous certainty of things to come is one of those truths which are not easily comprehended. The difficulty seems to arise from a habit that we have of measuring all intellectual powers by the standard of human intellect. There is nothing in the nature of certainty, abstractedly considered, to connect it with past time or with the present, more than the future; but human knowledge extends in so small a degree to future things, that scarce any thing becomes certain to *us* till it is come to pass, and therefore we are apt to imagine that things *acquire* their certainty *from* their accomplishment. But this is a gross fallacy. The proof of an event to us always depends either upon the testimony of others or the evidence of our own senses; but the certain-

ty of events in themselves arises from their natural connection with their proper causes. Hence, to that great Being who knows things, not by testimony—not by sense, but by their causes, as being himself the First Cause, the source of power and activity to all other causes,—to Him, every thing that shall ever be, is at all times infinitely more certain than any thing either past or present can be to any man, except perhaps the simple fact of his own existence, and some of those necessary truths which are evidenced to every man, not by his bodily senses, but by that internal perception which seems to be the first act of created intellect.

This certainty, however, is to be carefully distinguished from a true *necessity* inherent in the nature of the thing. A thing is *necessary* when the idea of existence is included in the idea of the thing as an inseparable part of it. Thus, God is necessary;—the mind cannot think of him at all without thinking of him as existent. The very notion and name of an *event* excludes this necessity, which belongs only to things uncaused. The events of the created universe are *certain*, because sufficient causes *do*, not because they *must*, act to their production. God *knows* this certainty, because he knows the action of all these causes, inasmuch as he himself begins it, and perfectly comprehends those mutual connections between the things he hath created, which render *this* a cause, and *that* its effect.

But the mere certainty of things to come, including in it even human actions, is not all that is implied in the terms of our Lord's prediction; which plainly intimate that the actions of men, even their worst actions, are in some measure comprised in the design of Providence, who altho' he wills not the evil of any single act, undoubtedly wills the good in which the whole system of created agency shall ultimately terminate.

On these views of things, and in particular on our Saviour's prediction of his sufferings, in which these views are most strongly set forth, the Calvinistic divines endeavored to establish their hard doctrine of arbitrary predestination,—a doctrine to which, whether we consider it in itself, or in its consequences, we may with good reason apply the the words of the prophet, "It hath truly little form or comeliness—little beauty, that we should desire it." But let us not judge uncharitably of those who maintained it, nor ascribe to a morose severity of temper, much less to spiritual pride, what is easily traced to nobler principles.—The Calvinistic predestinarians had found in the Scriptures, both of the Old and of the New Testament, the most explicit assertions of God's omniscience, and of his constant attention to the minutest occurrences both of the natural and of the moral world.—These notions they found agreeable, we must not say to philosophy (for of that these pious men had but a scanty portion,) but to what in many cases is a better guide—to the natural sense and feeling of a virtuous mind. The belief that the world, and they themselves as a part of it, were under the immediate care and protection of the wisest and the

best of beings, had taken possession of their honest hearts more firmly than it seems to do of some men's understandings; and they set themselves to combat with the fiercest zeal, and without any scrupulous examination, every doctrine that might seem to contradict it, and threaten to rob them of the holy joy and comfort which flowed from that persuasion. They did not understand that the foreknowledge and providence of the Deity, and that liberty which doth truly belong to man as a moral agent, are things perfectly consistent and naturally connected;—they did not hesitate a moment to deny the freedom of human actions. But this was a dangerous error; for, in truth, the proof of our liberty is to every individual of the human race the very same, I am persuaded, with the proof of his existence. I *feel* that I *exist*, and I *feel* that I am *free;* and I may with reason turn a deaf ear upon every argument that can be alleged in either case to disprove my feelings. I feel that I have power to flee the danger that I dread—to pursue the pleasure that I covet—to forego the most inviting pleasure although it be actually within my grasp, if I apprehend that the present enjoyment may be the means of future mischief—to expose myself to present danger, to submit to present evils, in order to secure the possession of a future good;—I feel that I have power to do the action I approve—to abstain from another that my conscience would condemn;—in a word, I feel that I act from my own hopes, my own internal perceptions of moral fitnesses and discongruities. Happy, thrice happy they who act invariably by these perceptions! They have attained to the "glorious liberty of the sons of God!" But whenever I act from other motives, I feel that I am misled by my own passions, my own appetites, my own mistaken views of things. A feeling always succeeds these unreasonable actions, that, had my mind exerted its natural powers, in considering the action I was about to do—the propriety of it in itself and its consequences, I might and I should have acted otherwise.—Having these feelings, I feel all that liberty which renders the morality of a man's actions properly his own, and makes him justly accountable for his conduct.

The liberty, therefore, of man, and the foreknowledge and providence of God, are equally certain, although the proof of each rests on different principles.—Our feelings prove to every one of us that we are free: reason and revelation teach us that the Deity knows and governs all things,—that even "the thoughts of man he understandeth long before,"—long before the thoughts arise—long before the man himself is born who is to think them. Now, when two distinct propositions are separately proved, each by its proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may perhaps find a difficulty in connecting them, even after the distinct proof of each is clearly perceived and understood. There is a wide difference between a paradox and a contradiction. Both indeed con-

sists of two distinct propositions; and so far only are they alike: for, of the two parts of a contradiction, the one or the other must necessarily be false,—of a paradox, both are often true, and yet, when proved to be true, may continue paradoxical. This is the necessary consequence of our partial views of things. An intellect to which nothing should be paradoxical would be infinite. It may naturally be supposed that paradoxes must abound the most in metaphysics and divinity, "for who can find out God unto perfection?"—yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would in many instances, be justly laughed to scorn by masters of those sciences which make the highest pretensions to certainty and demonstration. In all these cases, there is generally in the nature of things a limit to each of the two contrasted propositions, beyond which neither can be extended without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connection and agreement between such propositions arises from this circumstance, that, by some inattention of the mind, these limits are overlooked. Thus, in the case before us, we must not imagine such an arbitrary exercise of God's power over the minds and wills of subordinate agents, as should convert rational beings into mere machines, and leave the Deity charged with the follies and the crimes of men,—which was the error of the Calvinists; nor must we, on the other hand, set up such a liberty of created beings, as, necessarily precluding the Divine foreknowledge of human actions, should take the government of the moral world out of the hands of God, and leave him nothing to do with the noblest part of his creation,—which hath been perhaps, the worse error of some who have opposed the Calvinists.

There is yet another error upon this subject, which, I think, took its rise among professed infidels; and to them, till of late, it hath been entirely confined.—But some have appeared among its modern advocates, actuated, I am persuaded (for their writings on this subject witness it,) by the same resigned devotion which gave birth to the plan of arbitrary predestination. Deeply versed in physics, which the Calvinists neglected, these men wish to reconcile the notions of God's arbitrary dominion, which they in common with the Calvinists maintain, with what the others entirely overlooked, the regular operation of second causes: and in this circumstance lies the chief, if not the whole difference, between the philosophical necessity of our subtle moderns and the predestination of their more simple ancestors. And so far as these necessarians maintain the certain influence of moral motives, as the natural and sufficient means whereby human actions, and even human thoughts, are brought into that continued chain of causes and effects, which, taking its beginning in the operations of the Infinite Mind, cannot but be fully understood by him,

—so far they do service to the cause of truth; placing the "great and glorious" doctrines of foreknowledge and providence,—absolute foreknowledge —universal providence, upon a firm and philosophical foundation;—A thing to be wished with respect to every doctrine of any practical importance, whenever as in this case, the great obscurity of the subject renders the interpretation of texts of Scripture dubious, which, otherwise, taken as they ought to be, in the plainest and the most natural meaning of the words, might be decisive. But when they go beyond this,—when they would represent this influence of moral motives as arising from a physical necessity, the very same with that which excites and governs the motions of the inanimate creation, here they confound Nature's distinctions, and contradict the very principles they would seem to have established. The source of their mistake is this, that they imagine a similitude between things which admit of no comparison—between the influence of a moral motive upon mind, and that of mechanical force upon matter. A moral motive and a mechanical force are both indeed causes, and equally certain causes each of its proper effect: but they are causes in very different senses of the word, and derive their energy from the most opposite principles. Force is only another name for an *efficient* cause; it is that which impresses motion upon body, the passive recipient of a foreign impulse. A moral motive is what is more significantly called the *final* cause, and can have no influence but with a being that proposes to itself an end, chooses means, and thus *puts itself* in action. It is true, that while *this* is my *end*, and while I conceive *these* to be the *means*, a definite act will as certainly follow that definite choice and judgment of my mind, provided I be free from all external restraint and impediment, as a determinate motion will be excited in a body by a force applied in a given direction. There is in both cases an equal certainty of the effect; but the principle of the certainty in the one case and in the other is entirely different, which difference necessarily arises from the different nature of final and efficient causes. Every cause, except it be the will of the Deity acting to the first production of substances,—every cause, I say, except this acting in this singular instance, produces its effect by acting *upon* something; and, whatever be the cause that acts, the principle of certainty lies in a capacity, in the thing on which it acts, of being affected by that action. Now, the capacity which force, or an efficient cause, requires in the object of its action, is absolute inertness. But intelligence and liberty constitute the capacity of being influenced by a final cause—by a moral motive; and to this very liberty does this sort of cause owe its whole efficacy—the whole certainty of its operation; which certainty never can disprove the existence of that liberty upon which it is itself founded, and of which it affords the highest evidence.

These distinctions between the efficient and the final cause being once understood, we may from

the necessarian's own principles deduce the firmest proof of the liberty of man: for since God foreknows and governs future events, so far as subordinate agents are concerned in them, by the means of moral motives, that is, by final causes,—since these are the engines by which he turns and wields the intellectual world, bending the perverse wills of wicked men and of apostate spirits to his purpose,—and since these motives owe their energy—their whole success, to the liberty of the beings that are governed by them, it is in consequence most certain, however it may seem most strange, that God could not govern the world as he does, by final causes, if man were not free, no more than he could govern the material part of it mechanically, by efficient causes, if matter were not wholly passive. The necessarian does not listen to this argument. He has furnished himself with an expedient to make room for the physical necessity he would introduce into what has been called the moral world. His expedient is neither more nor less than this, that he would annihilate the moral world altogether: he denies the existence of the immaterial principle in man, and would stamp the very form of human intellect, that living image of the Divinity, upon the passive substance of the brain! It seems, the notion of an active principle distinct from the body, the true cause of voluntary motion, possessing in itself the faculties of thought, desire, volition, and necessarily surviving the body, which principle should much more truly than the body constitute the man,—all this was a phantom of heathen philosophy, which a Christian, for that reason in particular, should discard. It is a new kind of argument against the truth of a proposition which a man might otherwise be disposed to receive, that it hath been asserted and maintained by wise, and good, and learned men, who had spent a great part of their lives in thinking most intensly upon the subject. This is a *new way* of managing the topic of authorities. When in the ardour of controversy a man alleges such an argument as this, he is seldom perhaps aware how little he is himself in earnest in it—how nugatory it would appear to him in any other but that particular instance wherein it happens to serve his purpose—how absurd, were it once turned against him. That acute writer who would expunge the doctrine of an immaterial soul and its immortality from the creed of a christian, because many who were destitute of the assistances of revelation were brought by the mere light of nature to believe it, does not, I am well persuaded, the less firmly believe the being and the providence of God, because in that belief he happens to concur with Socrates and Plato."

A SHORT SERMON.

Matt. vi. 13.

Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction; and many there be which go in thereat.

IN this, as in many other passages of Scripture, human life is

with great propriety compared to a journey. This world is not our home. We have here no continuing city. We are strangers and sojourners on earth, as all our fathers were. We are on a journey to another country.—We are daily advancing toward that land, whence no traveller returns. We are all, my friends, hastening to our eternal home—to the place of our everlasting abode. We are all walking, either in that way, *which leadeth to destruction*, or in that, *which leadeth unto life.*

The way to destruction is *broad*; and the gate through which it is entered, is *wide.*—Every passion, every appetite, every corrupt desire of the human heart, opens this gate.—Whichever way you turn your eyes, you may see an entrance for sin; and behold a thousand temptations—a thousand allurements to vice. In order to find this gate, no searching, no inquiry, no diligence is necessary.—The thoughtless, the inconsiderate, the stupid, cannot miss it. Nor is there the least obstacle to oppose an entrance. The irresolute and slothful will not be compelled to labor in order to procure admission.

But it is no less easy to continue in the *way*, than to enter the *gate* of iniquity. It is a *broad way.* It is confined to no definite course. It comprehends an extensive—an unbounded range. Within its limits are all the crooked paths of wickedness; and in most of these paths you may find leaders and companions. The proud infidel is there: *He that believeth not, shall be damned.** The base hypocrite is there: *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*† The bold blasphemer is there: *The Lord will not hold him guiltless, that taketh his name in vain* ‡ The giddy, the thoughtless, the irresolute are there; *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.* ‖ There too are the impure, the fraudulent, and the intemperate: *Neither fornicators, nor adulterers, nor thieves, nor extortioners, nor drunkards shall inherit the kingdom of heaven.* § There, in a word, are all impenitent sinners,—from the unprincipled youth to the hoary-headed transgressor;—from those, who simply live without God in the world, to those, who drink in iniquity, like water;—from the man, who allows himself in one sinful indulgence, or the habitual neglect of one known duty, to him, who rejoices in iniquity, and glories in his shame. *Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye, that they were sinners above all men, that dwelt in Jerusalem? I tell you, nay; but, except ye repent, ye shall all likewise perish.** *Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.*† Thus wide is the gate, and broad is the way that leadeth to destruction; and thus great is the multitude of those who enter this gate and walk in this way.

* Mark xvi, 16. † Matt. v, 20.
‡ Ex. xx, 7. ‖ Luke xiii, 24.
§ 1 Cor. vi, 9 and 10.
* Luke xiii, 4 and 5 † John iii, 3.

Reader, friend, art thou one of this multitude—art thou in this way? Pause and consider! The inquiry is surely important, all-important. For, as we have seen, it to be a *broad way;* and, as we are assured, it leadeth down to hell. If we may depend on the word of the God of truth, it will end in destruction;—not annihilation—not loss of being—not a state of unconscious existence;—but ruin—eternal ruin, endless misery, *everlasting destruction from the presence of the Lord and the glory of his power; perpetual banishment into outer darkness, where shall be weeping and gnashing of teeth! where their worm dieth not, and where the fire is not quenched!**

Consider, O impenitent sinner, whosoever thou art—consider these things. Remember, all ye, that live in sin, that ye are in the path way of death—on the road, that leadeth to destruction. Remember, and tremble at your awful prospects. Remember, and flee from the wrath to come. O, continue not your ruinous course for a single day. Be persuaded to stop short in your mad career. Repent and be converted. Turn ye, for why will ye die. Enter the strait gate; and walk in the narrow way. Flee unto Jesus. He is the door of the sheep; he is the gate of salvation; he is the way—the *true way*—the *only way* of life. *Pan.*

ON THE DIVINE DECREES AND FREE AGENCY.

The following paper contains the substance of a letter, from an aged minister of the Gospel to a gentleman, who felt it difficult to reconcile free agency with the decrees of God.

Very dear Sir,

UPON my return home, I became possessed of your requests, and rejoiced in the proposal of them—partly as they would stimulate my mind to action; but especially as they afforded an opportunity to express my gratitude for your respect and friendship, and to hope that I might confer some spiritual benefit for the hospitality of your house—but as the observations "upon motives," to myself were familiar and accidental, and the conversation was soon interrupted, and succeeded by a variety of questions upon other subjects, I fear I cannot recollect them to my own satisfaction, nor answerable to your desire and expectation. As far, however, as is practicable, I will effect it—requesting you, sir, who probably possess the observations more distinctly, to retain them in mind; and when an opportunity presents I will verbally supply deficiencies.

The conversation commenced with remarks upon Dr. H.'s sermon occasioning the question, *How can we reconcile the moral agency of man with the decrees of God?*

Upon this it was observed that we have the evidence of these doctrines from different sources. We have conclusive evidence of an established, universal system of divine government from reason and revelation. This is an object of faith. We believe it, or receive it as true, from the evidence of it addressed to our understandings. We have the knowledge of our moral agency, not from evidence externally exhibited—but from internal perception and reflection—from a

* Matt. xxv. 46. Mark ix. 44. 2 Thess. i. 9.

consciousness that we think, compare subjects, form conclusions, choose and reject: and this evidence is direct and infallible.—We are as conscious of those exercises in which moral agency consists, as we are of our senses or our existence. What if we cannot investigate the consistency between God's eternal counsels, decrees, election and reprobation, and our moral agency? Is this a justifiable reason why we should reject either? Or shall this subject embarrass us, when we admit others without hesitation, as intricate and embarrassing?—How do our eyes see or our ears hear? Does it distress us that we see with our eyes and hear with our ears? Yet the *mode* of seeing and hearing is as incomprehensible, as the consistency between the doctrines of God, and the moral agency of man—and when one person shall explain the *how* we see and hear, another will reconcile the moral agency of man with the absolute government of God.

Will you, sir, permit it to be remarked, that God's counsels are not the objects about which moral agency is properly exerted.—They are without our province or sphere of action. *Secret things belong to the Lord our God;* but *the things which he hath revealed to us and our children.* The former are not the standard of moral action, nor shall we be judged by them. In effecting his eternal counsels, or decrees, God has created the heavens and earth, formed an endless variety of objects, and produced natural and moral good and evil. He hath given us natural and moral existence, and subjected us to moral obligation and responsibility. He hath set life and death before us, referred them to our option, and suspended our eternal interest upon our spontaneous election; and these objects involve the great motives to moral action. Moral agency consists in spontaneous volition, or unrestrained choice. In the execution of his counsels, God exhibits the object, or motive, and we make our choice, and in making our election, do we not possess and exercise as perfect rational liberty, or moral agency, as can possibly exist? and this in perfect consistency with the absolute government of God? Has not this effected a reconciliation between these important, and supposed to be, discordant subjects? Will it be said, The choice of the object, or compliance with the motive, was decreed, and this destroyed the morality of it? It may be replied: True; the choice was decreed, and it was involved in the decree, that it should be the spontaneous choice of a responsible, moral agent, and was so far from destroying moral agency, and the morality of the choice, that it positively confirmed them. Decrees are not motives, and can excite no acts of the will; and as the decree is secret, and not perceived by the mind, it can have no influence upon the act, or choice of the agent. The agent, consequently, is as free and moral with the decree, as he could have been if no decree had existed. Add even to this: The decree is God's act, and the choice the act of the agent; and the act of God in eternity, can never be the act of an agent in time. The decree undoubtedly respected the

act, or choice of the agent, and without it would have been ineffectual and abortive, and the agent, by his voluntary act, has given efficacy, or effect to the decree of God.

When objects are represented as motives exciting volition, or an act of the will it is to be particularly remarked, that this should not be understood of objects abstractly, or simply considered, but in connexion with the the state of the heart. External objects simply exhibited have no attractive influence to excite the choice of the will. *They derive their influence, or efficacy, from their congeniality, or consent to* THE DISPOSITION OF THE HEART. Hence the same object, presented to persons of different and opposite inclinations and characters, will make different impressions, and produce opposite effects. That *moral* object, which irresistibly attracts one, infallibly repels the other. Propose attending a scene of worldly amusement, the theatre for instance, to an heavenly-minded saint, and he revolts from it with disgust; to an awakened sinner, and he reflects upon the scene with horror; to a vain gay youth, and the prospect enraptures his soul; and if there be mirth, music and good action, the place is a sensual paradise. Propose attending public worship to a profligate sinner, and he instantly complains, *What a weariness is it;* to an awakened sinner, inquiring what he shall do to be saved, and he complies with avidity, in the hope of deriving relief and comfort; to a devout saint, and he immediately responds, *I was glad when they said unto me, Let us go up to the house of the Lord.*

If an avaricious person, with prospects of accumulating property, be unexpectedly disconcerted, he becomes inconsolable.—Suggest, that it may be for his spiritual benefit, and you are a miserable comforter. Inform him how he may retrieve his disappointment, you are wise and good as an angel. If the outward circumstances of a saint be prosperous, and he be denied the gracious presence of God, his spirit sinks and he goes mourning all the day. Propose his affluence for his support; he replies, *This avails me nothing;* but if his circumstances be embarrassing and his prospects gloomy and dark as midnight, and Christ only whispers, *Thou art mine,* it is morning with his soul.

Of what avail, my dear sir, are speculations, if they be not applied to the all-important subject of religion? If moral objects derive their influence, and become stimulating motives, exciting the choice of the will according to *the disposition of the heart*, and this disposition is naturally, altogether corrupted and vitiated, it is infallibly certain, that for a heart with such a disposition, spiritual objects, a holy God, Christ, religion and heaven, will have no attractions; they will be objects of its extreme disgust and aversion; and sinful objects will excite its choice, will be preferred, and embraced with complacency, even at the hazard and in the view of interminable perdition. This exhibits the basis and propriety of Christ's solemn assertion of the absolute necessity of being *born again*—of having a spiritual and holy disposition formed in the heart; preparing us

to prefer, choose, delight and rejoice in, a holy God, Christ, and heaven. This change must be effected immediately by the power and grace of God.

If the extension and amplification of the subject be offensive, I pray you, sir, pardon the error—for truly, the request suggested a series of subjects, so grateful to the mind, that (especially when attended with the hope of explaining and relieving doctrines which perplex and confound many to their destruction) the pleasure of pursuing it could not be resisted nor abandoned.

This effort was commenced in the hope, and has been completed and is now conveyed with desires and prayers, that God would sanctify and bless it, to preserve you from stumbling at the word; that he would reveal and form Christ, the hope of glory, in your soul; and make you wise to salvation.

I am very dear sir, your affectionate friend. *Pan.*

ON THE EVIL OF JUSTIFYING THE CONDUCT OF THE WICKED.

By the *wicked*, may be understood those, whatever be their worldly station or religious profession, who are evidently destitute of the fear of God; uninfluenced by those principles of Christian godliness, which alone produce genuine obedience of heart and life to the commandments of the divine law: all, in short, who shew by their sentiments, their language and their conduct, that they are still under the power of sin and Satan. And we may justly be regarded as *justifying* the wicked,

I. When in our commendations of character, we make little or no distinction between those who fear God, and those who fear him not. We are certainly neither entitled in reason, nor allowed by scripture, to sit in censorious judgment on the spiritual state of our brethren; but there are at the same time, certain broad unequivocal features in the character of multitudes, which, if we take our standard of conduct from the revelation of divine truth, most irresistibly compel us to conclude, that they are not only far from the kingdom of God, but the open and avowed subjects of the kingdom of darkness. Charity in cases like this, is at once dangerous to those who indulge it, and to those who are its objects. They may be amiable, they may be benevolent, they may have many commendable natural qualities, they may have done us many valuable offices; but are we, on any, or on all these accounts alone to shut our eyes to their undisguised want of religious and moral principle, to their licentiousness and vice; and by our indiscriminate method of talking concerning them, practically to say that they are righteous? Unless there be, in reality, no distinction between virtue and vice; unless there be no in evil in profane swearing, in the neglect of public worship, drunkenness and lewdness, in habitual devotedness to the pursuits of this world, and in evident disregard of christian godliness—they cannot be guiltless of justifying the wicked, who, by the general tone of their language and con-

versation, represent those in whose character any of these features are to be found, as almost equally worthy of respect and imitation, with those who discover by their temper and conduct, by their spirit and habits, that they have *received the grace of God*, and that they have *not received it in vain*.

There is no need for our publishing the crimes, even of the worst of men; but if we either praise, or allow to be commended for their religion or morality, men who are notoriously destitute of all pretentions to either, we are certainly accessary to the guilt of denying that there is any such thing as truth in the scriptures, or evil in sin, or danger in disobedience to God. He who thus justifies the wicked, is an enemy to his own salvation.

Here also may be noticed, those who by their writings whether narrative or dramatic, hold up to public applause, as the pattern of almost every excellence, characacters in which not a shadow of religion is to be traced, or from which religion is designedly excluded; or, characters possessed of what is intended for religion, but which is as different from the religion of the bible, as can possibly be conceived, and in which the stern unbending morality of true christians is made a butt for the arrows of sartasm, or a subject of merriment for the amusement of profligates or fools. Such authors do incalculable mischief, (sometimes perhaps without intending it:) for by prostituting their talents to the service of ungodliness, they spread the poison of its influence far and wide. This is, indeed, to say to the wicked, "Thou art righteous."

II. This is the character of those who make it their study to palliate the transgressions of the wicked.

How frequently do we hear men spoken of, with much approbation, as distinguished for *goodness* of heart; who, as proofs of this goodness, give the most palpable evidence of being utter strangers to every christian principle, and to almost every virtuous disposition, except perhaps that of being liberal in alms to the poor. This is a term which cannot be too strongly reprobated. If it has any meaning at all it is a most unscriptural one. Can true goodness of heart be consistent with habitual disregard to the authority of God, with uniform disobedience to his laws, with a mind that derives its sole satisfaction from present objects and pursuits? "*Out of the heart*," said he who knew what was in man "*proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnesses, blasphemies.*" And such is the heart, and such are its fruits in the conduct of many, who yet, in the vocabulary of those who call the wicked righteous, are said to be distinguished for *goodness* of heart. If however, we believe the scriptures, the human heart must be renewed and sanctified, before it can in the christian sense become good: and even then, it will be conscious of much imperfection and sin.

It is a common practice with those who palliate the transgressions of the wicked, to speak of the most flagrant acts of immorality as *misfortunes* rather than as *sins*, and to be ready with excuses for those who commit them. In fact, sin is a word which they

very seldom use: it has such a religious sound that they are not over fond of uttering it: and they do not at all understand its real meaning as implying a transgression of the law of God, and as punishable with eternal misery. They substitute in place of it the word *vice*, which besides being more fashionable, has the advantage of being less defined, and refers chiefly to the unhappy influence which particular actions have on personal comfort, or public order. Vice, accordingly, they are disposed in general to palliate or excuse, in those whom they regard as worthy of their esteem. The imperfection and frailty of human nature are brought forward on all occasions, in extenuation of what they cannot openly defend; and greater allowances are made for the strength of temptation, than is at all warranted by the circumstances of those who have suffered themselves to be overcome by it. For they seem to keep entirely out of view the encouragement which was given to these temptations, the readiness with which they were yielded to, and even the eagerness with which they were courted. Yet these are the very persons who are often heard to accuse us of libelling human nature, when according to the authority of scripture and the experience of all ages, we declare it to be corrupt and depraved, spiritually weak and decidedly prone to evil.

It deserves also to be most seriously considered, that by acquiring a habit of palliating sin in others, we will gradually lose our sense of its evil in ourselves; till at last, there will perhaps be no crime so great, for which we will not easily find or invent an excuse.

It is not affirmed that sin is never attended with palliating circumstances, but only that the disposition to exculpate sin in any even of its least aggravated characters, is a proof of insensibility to its real nature as a transgression of those immutable laws of righteousness, which are founded on the perfections of God, revealed in his word, re-echoed by the voice of conscience, and sanctioned by all the terrors of divine holiness and justice. In every instance, where circumstances of palliation do occur, while even justice requires us to pity, and in some degree to excuse, the transgressor, it as sternly commands us to condemn his sin, to testify our disaprobation of his conduct, to warn him of the necessity of repentance, and to pray that he may be pardoned, and obtain grace to do so no more.

It may be further observed, that those who justify the wicked are frequently accustomed to make a most unfounded, dangerous and unscriptural distinction between what they call great and small sins. For what *is* sin? Is it not "any want of conformity unto, or transgression of, the law of God." Whatever diversity, therefore, there may exist between particular actions, as to their being habitual or only occasional; as to their being apparently insulated or produced otherwise; as to their influence on the happiness and peace of those against whom they are committed, or on the general order and comfort of society; "though some sins in themselves, and by reason of several aggravations,"

may be more heinious than others, no sin can be actually small, because every sin is an offence against the holy laws of the Majesty of heaven and earth.

And what are the sins, or rather vices as they are termed, which are represented as comparatively small and trivial? Why, they are those which, in the eye of every one that fears God and believes the gospel, must appear the most aggravated of all—because they are directed immediately against the honor of the name and the glory of the worship of God himself; against the love of Jesus and the power of his cross. They are, if the expression can be admitted, more strictly *religious* sins, such as unbelief, profaneness, Sabbath breaking, and the like.—Let a man be almost a devil in human form, and if he do not personally injure those who thus call the wicked righteous, or if he do not scatter the seeds of misery among those with whom they are connected; they will still speak of his sins as being little. He may eternally ruin his own soul without exciting their compassion; though the moment that his conduct affects themselves, he becomes, in their opinion, a monster unfit to live.

Such a distinction, besides strikes at the root of morality, and lays down a principle which is subversive of every barrier between sin and holiness, and which leaves every man at liberty to trample the laws of God under foot according to his own wishes and propensities. For in exact proportion to the depravity and sinfulness of the heart is its insensibility to particular acts of moral transgression. Were the distinction referred to, therefore, once established, any sin, however aggravated, might be regarded as trivial, if the person who commits it were only destitute of moral sensibility, by being inured to habits of depravity; the sins to which men are most addicted, being always those which they view with least detestation, and which they consider as smaller and more excusable than other transgressions. This is, indeed, *to call good evil, and evil good; to put bitter for sweet, and sweet for bitter.*

III. We justify the wicked when we countenance the ungodly by our example or influence.

Few men are so completely hardened in sin, as to come forward and justify it in so many words. But the conduct often loudly expresses an approbation of crimes, which the heart would blush to be thought so daringly impudent as to defend. This is the case when men who know to do good, yet do it not; when they indulge in sensual pleasures, in intemperance, injustice, oppression, envy or malice, easily listening to the voice of their ungodly passions, and making no resistance to the temptation to which they are exposed. They justify the wicked, when they disregard the obligations to the God whom they profess to worship; when they follow the multitude to do evil, in not only making the world their portion, and its objects their idols, but in profaning the day and the name of the Lord, in abusing the prosperity with which they are blessed, and in rejecting those admonitions of adversity with which they are visited.

It is not to justify this charge against them, however necessary, that they themselves exhibit any such immorality and irreligion in their own character. It is enough if they encourage, or even do not discountenance it in others. Every man has some authority and influence, by means of which, however limited his talents and sphere of action may be, he diffuses either virtue or vice around him. Every man accordingly, who has it in his power to reprove men of sin, and to warn them of their danger, but who stands silently witnessing, and uses no means to check them; every man who does not employ the authority which his station, or the influence which his example affords him to restrain, as far as he can, his dependants, his connections, or his domestics, from criminal habits and unchristian conduct, virtually says to them that, the wicked are righteous, and sinners blessed. Magistrates are chargeable with this guilt, when they are partial in the administration of justice; when in private they violate the very laws which they are appointed to enforce; when their hands are slow to punish the guilty; or when the innocent are, through their neglect or injustice, suffered to experience injustice or oppression. Parents are chargeable with it, when they do not counsel, warn, and pray for their children. Masters, when they do not watch over the conduct of their servants, admonish them of their duty, and set them an example of godliness. And every man, when he can allow his neighbor or his friend to live in sin without rebuking him, or presenting to him the fatal consequences of his unbelief and disobedience.

Silence, indeed, is often a most expressive token of approbation. He who can sit in the company of the dissolute, and listen to their profane or indecent conversation, without discovering, in the strongest possible manner, either in words, or by leaving their presence, his disapprobation and abhorrence of their conduct, is next in point of guilt to those whom he thus countenances, and may soon be as undisguised in his wickedness as they. He obviously encourages them in their iniquity, and must be regarded as partaking in their crimes. In short, whatever be the particular sin that is not reproved or checked, if to do this be the power of those who witness it, or whatever be the degree of encouragement which it receives either from their example or their silence, if they thus sanction the commission of but one sin, they declare, by their conduct, that they approve of it, and thus may be viewed as justifying the wicked.

IV. Those who chose the ungodly as their companions, and delight in their society, justify the wicked.

The common maxim that a man is known by the company he keeps, is not less important than true. It is founded in human nature, and is confirmed by the observation of every age, and every day—Can two walk together except they be agreed? Can saints and devils live in harmony and love? Impossible! There must be some mutual bond of sentiment or pursuit, otherwise there can be no solid or lasting friendship: there must be a similarity of dis-

position and an union of heart, otherwise, intercourse will not be attended with comfort, but will soon be entirely discontinned.—Who then, are our associates? The votaries of this world's vanity and lusts, the thoughtless, the irreligious, the immoral, the dissipated, those who fear not God, and obey not the Son of his love? Are these the companions in whom we delight, whose conversation is a feast to us, with whom we spend the hours which are not occupied with business, whose good opinion we highly value, and to whom we unbosom ourselves in the confidence of friendship? Our dispositions and characters *must* resemble theirs, in the most essential points, though our situation, our secular employments, our outward conduct, may be different; yea, though we may possess what they want, and what perhaps our guilt would be less if we also wanted an external profession of Christianity.

It is not enough to say, that we have received no hurt to our religious interests from such companions; for this may justly be called in question. If the time that we have spent with them, in what we call and seem to think harmless conversation, had been devoted to private meditation and reading, or to the society of those who might have been helpers of our faith and holiness, we might, and we would have been farther advanced in the Christian life. Here then, we have misimproved a precious talent, and are very guilty before the Searcher of hearts.—But this is not all—we have exposed ourselves to a temptation the most ensnaring and dangerous, by bringing ourselves under the influence of a friendship from which we acknowledge we have derived no spiritual advantage, and which, though we do not allow it, must have assimilated us in some respects to those with whom we associate. If we break not such conections, we may tremble for our present comfort, and eternal happiness.

Again, if we can be supposed to be indifferent whether our companions are godly or profane, and if we can receive equal pleasure from both, this very indifference is an incontestible evidence of our belonging to those who "call the wicked righteous," and who feel no relish for religious conversation, and heavenly dispositions. For surely, if it be the duty of a friend to admonish, to warn, to intreat, and even to censure, he who discovers cause for exercising this office to his companions, and does not with fidelity and affection discharge it, must be accessory to their misconduct, and a partaker of their guilt. *He that walketh with wise men*, says Solomon, *shall be wise; but a companion of fools shall be destroyed.*

There are, I am aware, situations, particularly of a domestic kind, where it is impossible, and would not be lawful, altogether to relinquish the society of the wicked; but disapprobation may, in such situations, be expressed in many other ways than by actual separation or seclusion. And here also it is necessary that persons be on their guard against sinful conformity to the dispositions, and

sinful compliance with the will, even of those to whom they are most intimately related; recollecting, that duty to God must not be sacrificed either to the pleasure or authority of any human being.

He who knows the judgment of God, that they who commit sin are worthy of punishment, and who finds his chief pleasure in the society of those who are destitute of Christian principle, and the disciples of a morality so relaxed and complaisant, as to give leisure to almost every offence against virtue, and easily to bend to depraved inclinations and propensities,—he who vindicates this system, by making its abettors the confidents of his bosom, and the associates of his pleasures, unquestionably is chargeable with justifying the wicked. He does what he can to confirm them in their iniquitous courses, and virtually says, that they are worthy of being loved and esteemed.

Relig. Mon.

Religious Intelligence.

From the Con. Magazine.

[The following extracts are from an Appendix to the Ninth Report of the *British and Foreign Bible Society.*—An abstract of that Report was published in Feb. last. Few events can excite so deep an interest in the minds of all the friends of divine truth, as the formation of the Bible Society of St. Petersburgh. It is not only the work of Christians of various professions, and Jews, cordially united and ardently engaged, but of the Emperor and the Imperial Court. The Russian Empire in Europe and Asia, comprehends a greater extent of country, and a greater variety of nations and languages, than any other Empire, ancient or modern. We now see the government of this vast region resolving to repay the tribute received from their extended dominions, with the rich treasure of the Word of Life.]

1. Extract of a letter from Petersburgh, December 25, 1812.

"In my last of the 9th inst. I informed you of my having delivered to the Prince Galitzin, the memorial and plan for a Bible Society in St. Petersburgh, and of the very friendly manner in which he received me, &c. I have now to inform you, that his imperial majesty has confirmed the whole. I was this morning with the prince, and saw the resolution signed by the Emperor. In order to give it the effect of a public law or Ukase, it must pass through the ordinary forms in the Senate, and this requires a week or two. Then the memorial, plan, and resolution, will be printed at the expense of the state; I will take the same opportunity to throw off a few hundred copies for distribution. You cannot conceive what a deep interest prince Galitzin and those about him take in this affair; and I have been assured that his imperial majesty is no less interested in it. They cannot enough admire the simplicity of the plan; and they seem fully to perceive how well calculated it is to promote the greatest good.

"The interest which the higher ranks take in it is truly astonishing.—The prince Galitzin has already had all your Eight Reports translated into Russian. It is now the common topic of conversation, and every where causes the greatest joy."

2. Extract of another letter from Petersburgh, January 18, 1813.

"Could I put on paper all I have seen and heard, and felt, since the 14th inst. N. S. on which day the imperial Ukase concerning the Bible Society appeared, it would transport you with joy, and you would consider yourselves richly rewarded for all your exertions. Jews and Christians, Russians and Armenians,* Catholics and Protestants have with one voice acknowledged that the British and Foreign Bible Society is the wonder of the nineteenth century; and that it is the only adequate means that ever was devised for civilizing and evangelizing the world. The impulse which his imperial majesty and his first ministers have given, has been felt by all ranks; and every one seems ambitious to promote a scheme big with blessings to his fellow-men. The conviction which it was wished gradually to produce, has already been produced; and the design is now formed to give the plan all the scope you can possibly wish, and that to an extent which we never should have ventured to propose."

Speaking of the meeting held in the house of prince Galitzin, which ended in the formation of the Petersburgh Bible Society, the writer observes:

"It was truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists, and all met for the express purpose of making the gospel of the grace of God sound out from the shores of Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians and Mahometans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

3. Extract of a letter from Prince Galitzin, President of the Petersburgh Bible Society, to Lord Teignmouth.

"St. Petersburgh, Feb. 25, 1814.

"I have the honor to acquaint your lordship, that, in consequence of a communication made to me by the Rev. Mr. Paterson, on the part of the British and Foreign Bible Society established in London, I felt it my duty officially to lay before his imperial majesty a project for establishing a society on similar principles in St. Petersburgh. It gives me infinite satisfaction to add, that his imperial majesty was graciously pleased to approve of the proposal, and to sanction the formation of a Bible Society in St. Petersburgh.

"The sole object of our Society is the distribution of the Old and New Testament, throughout the Russian empire, in all languages, excepting the Scalvonic: for this a particular privilege is preserved to the Holy Synod. When your lordship considers the number of European and Asiatic dialects which prevail in the several provinces of the Russian empire; above all if a correct idea can be formed of the state of many of these provinces with regard to religious knowledge; then I am sure your lordship will feel with me, that no Bible Society, yet formed on the Continent of Europe, can have objects in view more vast in extent and importance, than those to be accomplished by the Bible Society in St. Petersburgh.

"I am particularly charged by the Committee, to convey their thanks to the British and Foreign Bible Society in London, for their liberal donation of 500l. sterling; which has been received through the hands of Mr. Paterson.

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*The Armenians are the people of Armenia in the west of Asia. They embraced Christianity, and had a version of the Scriptures in their own language, in the beginning of the fifth century. They never submitted to the Church of Rome. Having ever been an enterprising, trading people, they were eminently instrumental in the middle ages, and since that time, they have done much, in preserving some knowledge of Christianity in Eastern Countries.

Independent of the encouragement this sum has given to our valuable and rising institution, we consider its intrinsic value to be greatly increased; because we hail it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man."

4. Extract of a Letter from the Colombo Auxiliary Bible Society, patronized by the Governor and Council of Ceylon.

"The great influence that such a decided protection of our Society, openly avowed by Government, will have upon the people in this country, must be too well known to you to require any explanation of the advantages that we hope to derive from such an effectual assistance.

"You must also know that in this settlement the Christian Religion is already professed by all the chief native inhabitants, and highly respected by the natives of every description.—Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased, and their political capacity enlarged: for new situations of rank and emolument are brought within their reach: and the native Christian may aspire to a promotion, from which the heathen, under this Government, has been long excluded. We have therefore no shadow of reason here for those imaginary objections, which so long operated against the propagation of Christianity on the Continent of India; where many of our countrymen were alarmed into an apprehension, that an attempt to extend the religion of Christ by the mildest means of instruction and persuasion, would be the immediate ruin of the British empire in Hindostan."

5. Extract of a letter from Smyrna, dated April 3, 1812.

"I am happy to say, the Testaments in Ancient and Modern Greek, have, some time since, been all sold, and I have had numerous applications for more: I therefore have to request a further remittance of 200, which I shall wait for with impatience. In the mean time I shall take the first good opportunity of sending the money which I have received to Mr. Laing. I presented a copy two days ago to the Greek bishop, who received it very graciously, and showed me a copy of the edition printed at Halle, from which I believe this is taken.

"I am much pleased to find that the Monks do not object to the circulation of the Scriptures. They make no objection to the Testaments; but seem to consider the bible as mutilated on account of the omission of the Apocrypha. I shall be glad of a fresh supply of French and Italian Testaments, and French Bibles, 100 of each of the former, and a dozen of the latter."

6. Extract of a Letter from the Missionaries in Labrador, January 16, 1813.

"To the worthy British and Foreign Bible Society, we beg you to present our most cordial thanks for the Gospel according to St. John, printed in the Esquimaux language, and presented to us bound in the best manner. Our hearts are filled with gratitude towards them for this valuable donation, and we pray the Lord richly to reward them for it, and cause all their labors of love to succeed for his glory and the welfare of mankind. Our people take this little book with them to the islands when they go out in search of provisions: and in their tents, or snow houses, spend their evenings in reading it with great edification and blessing. They often beg us to thank the Society in their name, when we write to England."

"From Okkak similar expressions of gratitude are received; and the Christian Esquimaux, in all the three settlements, know no greater pleasure, than to assemble together in the evening, when they return from the sea, or their hunting grounds, in some large tent or house, to hear the word of God read by one of the party, adult or child, who has been instructed in the schools established in each place.

7. Extract from the First Report of the Calcutta Auxiliary Bible Society, 1812.*

"The native Portuguese spread over India, and computed to be, collectively, about fifty thousand, first presented themselves to the consideration of the Committee. It being understood that a thousand copies of the Portuguese New-Testament had been shipped for India by order of the British and Foreign Bible Society, it was agreed to purchase them for immediate circulation among the Portuguese at this Presidency, and at Fort St. George. The Committe were disappointed of this supply by the loss of the Elizabeth, in which ship the books were sent. They have however recently obtained, from the Corresponding Committee of the Bible Society, 700 Portuguese New-Testaments, which they are now distributing, both among Roman Catholic and Protestant Portuguese. They have also voted two thousand Portuguese Bibles, and a further supply of four thousand New-Testaments, to be procured from England. These are intended, partly for the use of Calcutta and its dependences, and partly for circulation among the Portuguse on the coast of Coromandel and Malabar, and on the island of Ceylon.

"The next object, which called for the attention of the Committee, was an adequate supply of the Scriptures for the use of the native Christians conversant in the Tamul language; being not only those attached to the Protestant Mission at Tanjore, Trichinapoly, and Tranquebar, including the districts of Madura and Tenevelly at the southern extremity of the Peninsula; but also a considerable part of the inhabitants of the contiguous district of Jaffna on the northern side of the Island of Ceylon. The entire number of persons who speak and can read the Tamul language has not yet been ascertained. But those belonging to the Tanjore Mission alone, including the Tenevelly district, have been computed at nearly twelve thousand; of whom almost all the men are represented as able to read, and eager for books. The number of Christians on the coast of Coromandel alone, exclusive of those resident in Jaffna and other parts of the island of Ceylon, may be computed at twenty thousand.

"For the immediate use of this body of Christians, the Committee authorized the purchase of 800 copies of the Tamul New-Testament, which it was understood, had been printed by Dr. John, at Tranquebar, after the purchase of a former edition, by donations from this Presidency, at the commencement of the year 1810. The distribution of the copies last purchased has not yet been communicated;—but the letters of Dr. John and Mr. Kohlhoff, relative to the first limited distribution of the Tamul and Portuguese Scriptures, with the testimonials which accompanied them, evince how much this beneficent act of truly Christian charity was needed; and how gratefully and joyfully it has been received. It was further proposed by the Committee to print an edition of 1000 copies of the Tamul version of the Bible, by Fabricius, as soon as an arrangement could be made with the proprietors of the Tamul presses at Tranquebar, and Vepery. But, on inquiry, it was found that the work could not be undertaken at either of those presses, without great delay; and a higher charge than would attend the casting a fount of Tamul types and printing in Bengal. Mr. W. Ward, one of the proprietors of the mission press at Serampore, furnished an estimate for printing oriental Editions of the New-Testament; by which it appeared that an edition of 5000 copies of the New-Testament could be printed, in any language, for the sum of 3000 Sa. Rs. exclusive of paper, and the salary of a corrector of the press. The Committee had therefore no hesitation in determining to print 5000 copies of the Tamul New-Testament at the Serampore press, from the approved version of Fabricius; and they have to acknowledge the facilities afforded by Dr. John, for the accomplishment of this object, by sending round his own corrector of the Tamul press; with an experienced compos-

*This Society has been supported by the liberal contributions of above 500 persons of all ranks and of different Christian persuasions.

itor. Their acknowledgements are also due to Mr. Ward, and his disinterested associates, who, in undertaking to print the Scriptures at so low a rate as must essentially promote the circulation of them, declare their satisfaction to be greater than any they could derive from a pecuniary profit. It is calculated that the work will be finished in less than two years; and that the expense of 5000 copies, including paper and the correction of the press, will not exceed ten thousand rupees, or, with binding and every incidental charge, at the utmost, two rupees and a half for each copy, of 800 octavo pages.

"The ready and zealous assistance of the honorable and Rev J. T. Twisleton, chaplain to government and principal of schools on the island of Ceylon, has enabled the Committee to undertake a similar edition of a Cingalese version of the New-Testament, to be also printed at Serampore for the use of the native Christians of Ceylon, who speak and read the Cingalese language; and who, on the lowest computation, are between three and four hundred thousand; of whom two hundred and fifty thousand are Protestants. It appears, by Mr Twisleton's letters, that besides the Cingalese New-Testament and the books of Genesis and Exodus, which had been printed by the Dutch at Columbo, a native clergyman of the name of Philipz, translated part of the Old Testament, as far as the book of Job; and that the manuscript is deposited among the archives of the Dutch church at Columbo. On examination, however, it was found to be incomplete; and in many places deficient; so that little use could be made of it, had not the Rev. Mr. Giffening, a Dutch minister, born at Ceylon, and versed in the Cingalese language, so as to preach in it, undertaken, from motives of zeal and piety, to revise and complete the translation commenced by Mr. Philipz. From the labors of Mr. Giffening, the Committee hope to be hereafter supplied with the means of printing the whole bible in the Cingalese language; and in the mean time they have been enabled, by Mr. Twisleton's aid in sending copies of the Cingalese Scriptures already printed, with specimens of letters for an improved type, an intelligent corrector of the press, and a Dutch printer who was employed for thirteen years at the government press at Columbo, to take measures for having 5000 copies of the New-Testament printed at the Serampore press without delay.

"It remains to mention a fourth, and numerous class of native Christians who speak the *Malayalim*, or, as it is more commonly called, the Malabar language, being the dialect of the inhabitants of Travancore, and the Malabar coast from Cape Comorin, to Cape Illi, or Dilli. The entire number of native Christians, conversant in this language, has been calculated at 200,000; but in a recent estimate, obtained from Father Louis, secretary to the bishop of the Carmelite mission at Bombay, it is stated at 177,000.

Extract of a letter from a gentleman in Connecticut, to a friend, in Middlebury dated. May 25, 1814.

DEAR BROTHER,

Nothing new or specially interesting has lately occurred in this place; though we hear of things interesting not far off. In Orford parish (East Hartford) is a revival of religion, that is to be ranked among the most wonderful of our day. It has been ascertained that, at the beginning of it, as many as an hundred persons were under deep impression, without having their own cases known to each other. As many as three hundred were supposed to be under convictions last week—and yet the parish is very small—containing perhaps not over five hundred people. For a long time they had been without a minister and in a divided state, while religion was of couse at low ebb—A minister had been ordained about two months before the revival commenced.—In Litchfield South Farms, there is also a work of divine grace.

ORDINATIONS.

ORDAINED, July 7, 1813, the Rev.

BENJAMIN RICE, over the first church in Marcellus and Skaneateles Religious Society, (N. Y.) Sermon by the Rev. Hezekiah Woodruff, from 2 Cor. v. 20.

At Boston, on the 9th Feb. 1814, the Rev. EDWARD EVERETT, over the Religious Society, which worship at the Church in Brattle Street. Sermon by the Rev. Dr. Kirkland.

At Pawtucket, (R. I.) the Rev. Mr. HOUGH as an Evangelist.

At Billerica, (Mass.) on the 26th Jan. 1814, the Rev. NATHANIEL WHITMAN, as colleague with the Rev. Dr. CUMMINGS. Sermon by the Rev. Mr. Flint, of Bridgewater, from Col. i. 7, 28.

Dec. 7, 1813, at Cazenovia, Madison County (N. Y.) the Rev. JOHN BROWN, lately a tutor in Dartmouth University, as Pastor over the first Presbyterian Church and congregation in that place.

At Burlington, (Mass.) on the 13th ult. Rev. SAMUEL SEWELL.

At East Hartford, (Orford Society) on the 3d of March last, Rev. ELISHA COOK. Sermon by Rev. Mr. Cooley of Granville, Mass.

At Lawsville, Penn. on the 16th of Feb. last, Rev. OLIVER HILL. Sermon by the Rev. Ebenezer Kingsbury, on Ezek. III. 10, 11.

At Herkimer, N. Y. on the 16th of March last, Rev. JOHN B. WHITTLESEY. Sermon by President Backus.

INSTALLATION.

INSTALLED on the 2d of March last, Rev. ELIHU MASON pastor of the church and society in Barkhamsted, Con. Sermon by Dr. Perkins of West-Hartford.

NEW PUBLICATONS.

Jesus weeping at Lazarus' grave.—A Sermon preached at Montpelier, Dec. 27, 1813, at the burial of Mrs. Hannah Loomis, wife of Jeduthan Loomis, Esq. by Chester Wright, minister of the gospel, Montpelier, Vt. Montpelier, Walton & Goss, 1814.

A Missionary Sermon delivered in the north presbyterian church in Hartford, on the evening of May 17 1814, at the request of the Trustees of the Miss. Society of Connecticut. By the Rev. Samuel Merwin, Pastor of the church in united Society, New-Haven. Hartford. P. B. Gleason & Co.

A Sermon delivered at Boston, Sept. 16, 1813, before the American board of Commissioners for Foreign Missions, at their fourth annual meeting. By Timothy Dwight, D. D. L. L. D. President of Yale College. Published by request of the board. Second edition, Boston, Samuel T. Armstrong, 1813.

A Sermon, delivered at Castleton, on the 22 of February 1814, before the Washington Benevolent Society, of the County of Rutland, in commemoration of the birth of Washington. By Henry Bigelow, A. M. Pastor of the Congregational Church of Christ in Middletown, Vt. Published by request of the Society. Middlebury, Vt. Timothy C. Strong, 1814.

An Address, delivered before the Washington Benevolent Society, of the County of Addison in Bridport, at the celebration of the birth day of George Washington, on the 22 February, 1814. By Robert B. Bates, Esq. Middlebury, Timothy C. Strong, 1814.

DONATIONS TO VT. MISS. SOCIETY.

From Young Ladies Benevolent Society, Jericho - - -	10,00
Young Lady, Goshen Mass. by Rev. Justin Parsons - -	5,00